THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent."*—ACTS 13: 26.

No. 37, Vol. LXVII. Thursday, September 14, 1905. Price One Penny.

## A BANKRUPT LOVE.

BY HUGH J. CANNON, PRESIDENT LIBERTY STAKE OF ZION, IN THE "YOUNG WOMAN'S JOURNAL."

ONE cannot be long in some of the continental countries of Europe without being struck by the total lack of affection, in many families, between husband and wife. The husband goes to and returns from his work without so much as a word of greeting to his companion, to say nothing of a kiss or an embrace. He looks upon her as he would upon a housekeeper, whose sole duty is to care for the home and children and to make the allowance which he gives her go as far as possible. In return she learns to look upon him as someone from whom she has a legal right to expect sufficient means to purchase the necessaries of life. Whatever may have been the incentive originally in making their mutual contract, it has deteriorated into the coldest imaginable business proposition. The hopeless faces which are to be seen in the homes and on the streets bear convincing testimony that the existing conditions, with little or no joy in the present and less hope for the future, are far from ideal.

Such cases may be considered extreme, and it is willingly admitted that there are in the world many model families. One sees husbands and wives who are more attentive to each other after marriage than they were before, who assiduously devote themselves to making each other happy. Those of this class, whether rich or poor, succeed; for happiness in a family is endogenous and is only affected, not created or destroyed, by external conditions.

But the extreme cases are by no means rare—they are far too numerous. It is of them that we desire to speak. There can be no doubt that even in these cases, most of the contracting parties were prompted by feelings of love to marry. In the majority of marriages, wealth and social position were by no means the main consideration; the alliances were made because of some personal attraction which existed between the parties. They loved to be in each other's society; it was a pleasure for the young man to wait upon his sweetheart, and in no other way could he gain greater happiness than by making her happy, and in these feelings the young woman reciprocated. They looked forward with expectancy to the future, when all their spare time could be spent together, and the thought that coldness or lack of affection might ever exist between them was never entertained for a moment.

Their subsequent lives, however, show that they were living in an illusion, that when they reached the point where they confidently expected to find the greatest happiness and stretched out their hands to grasp it, the substance had fled and their hands closed on a mere shadow. Such people are naturally much disappointed, and their discontent grows when in casting about to find a tangible reason for this condition they discover none. As far as means and surroundings are concerned, they are all that was expected; there is perhaps no lack of health, but still life seems barren of happiness, when it promised at the outset to be so fruitful. Love seems to have gone into bankruptcy, and is prepared to pay only the smallest per cent of its obligations.

It would usually be impossible to assign a specific reason for this, just as it would seldom be possible to put one's finger on any particular item of a bankrupt firm's affairs and say that this was the cause of the failure. And still there must be a cause in both cases. There are laws governing love as irrevocable as those of finance, which when violated are as certain to bring disastrous results. It requires no prophet to foresee where he will end who spends more than his income. The greater his capital, the longer he will be able to keep up his pace; but the longer it is delayed, the more keenly the inevitable crash will be felt when it does come. Love is not a commodity which can be reckoned in figures or weighed on scales, and therefore it is not so easy to say when the laws governing it are being violated. But of this we may be perfectly sure; young people who are too intense, too extravagant in their love-making are certain to be called upon to pay the penalty, and the penalty will be nothing less than a dearth of those feelings which were so extravagantly expended. It is the recompense which nature demands to satisfy a broken law. It would of course be untrue to say that all unhappy marriages are the result of extremes. There are other causes which are just as potent; but it is certainly true that this is a very common cause. A wise providence has stored up enough love and effection in every heart to endure throughout eternity, if moderation is used; and with judicious care the capital may even be multipled from year to year, as the prudent and thrifty steward increases his worldly wealth. One need not go far to find examples of this; on every hand there are people who have lived together for many years and whose wealth of affection seems to increase daily. The Lord has given them a blessing which they are diligently striving to put to proper use, and one finds herein another illustration of the Savior's words: "For he that hath, to him

shall be given; and he that hath not, from him shall be taken even that which he hath."

When an opposite course is pursued, the stock of affection may be squandered in a very short time. It seems so plentiful that one is incredulous if told that it has an end, but the more plentiful it seems the more reckless the extravagance and the more terrible the final shock, as is the case with the thoughtless spendthrift. The young man "who loves a girl to distraction," "who worships the very ground she walks on," who is brimming over with sentimentality at all times and in all places, is likely to have a rude awakening some day, and the awakening will not be pleasant either for him or for his companion. Not content with the natural exuberance of love, many young people during their courting days whet their appetites by reading unhealthy sentimental stories which stimulate an already abnormal desire to go to extremes. They are led to fancy the object of their adoration is perfect, or so near it that the difference is not worth consideration. When they finally return to earth, after their exalted flight, and discover that their companion is human and has a full quota of human foibles, there is danger of their feeling that a deception has been practiced; and one can imagine nothing more terrible than the belief that the thing which in reality is the sweetest and holiest experience which comes to man on earth is a delusion. His faith in his fellow-man and in life itself is shaken; he feels that if this is false, nothing can be real or true. Can any condition of life be more pitiful? There are women, and men too, from whose memories the sweetness of love's young dream has not been, and never can be obliterated, who are famishing for an expression of the feelings which were once so abundant. They dream of the old times; but it is only a dream, and they awake with a shudder to find themselves confronted by the hard, cold, hopeless reality of bankrupt love.

Shakespeare makes Friar Lawrence say in Romeo and Juliet:

> "These violent delights have violent ends,
> And in their triumph die; like fire and powder,
> Which, as they kiss, consume: the sweetest honey
> Is loathsome in his own deliciousness,
> And in the taste confounds the appetite:
> Therefore, love moderately; long love doth so;
> Too swift arrives as tardy as too slow."

Where connubial differences occur, each of the interested parties is likely to think the trouble lies wholly with the other and does not consider that in all probability the other has equally as much cause for complaint. Love that is blind before marriage has a remarkably keen vision afterward. If people contemplating such a union would learn to look at each other in their true light there would not be such a waste of affection before marriage nor such a famine for it later on.

The spirit of the Gospel of Jesus Christ is to be moderate in all things. No one who properly understands the principles which the Savior taught can be an extremist. Such a one will not be too bold nor too retiring; not too violent in his love-making before the wedding nor too forgetful of his life's partner afterward. The Gospel, being the perfect law, is destined to make perfect people—people who will do everything exactly right. On the other hand,

Satan's constant endeavor is to lead to extremes, and by so doing he would destroy mankind with the very things which are of divine origin and which are instituted for the salvation of God's children. He is well aware that extremes kill love just as they destroy every gift and blessing. He urges those who are inclined to be extravagant in their love-making to the most reckless excesses, and those who are naturally reticent and retiring, to actual coldness. But in both cases he has only one object in view, namely, to destroy that without which life would indeed be desolate.

There are doubtless many marriages where there never was much affection, and that which did exist too often resembled the plants mentioned by the Savior as springing from seed cast upon the rock, which soon wither away for lack of nourishment. The prophet Alma tells in his thirty-second chapter how faith may be acquired and cultivated until it becomes perfect. He says that if nothing more can be had than a desire to believe, this desire through proper cultivation may be developed into a perfect knowledge. The reason for this must be apparent to all who will give it a moment's thought. An earnest, healthy desire to possess a qualification is but the precursor of actual possession, for such a desire arouses one to take the steps leading to the acquirement of the gift, and one will never cease striving until it is attained. Such a desire is of course the antithesis of idle wishing and day-dreaming, which tend rather to inanity than to activity. No financial bankrupt is so hopelessly involved that he cannot extricate himself if he have the will, and if the Lord give him life and health. The same must be true of bankrupt love. By following the rules laid down by Alma for the acquirement of faith, love and affection may be developed until they become perfect. If men would apply the same rules of common sense judgment to their love and religion (the two being almost inseparable) as is devoted to their business interests—would investigate whether the methods in vogue lead toward success or failure—there would be fewer bankruptcies in those provinces than now occur.

## TRIBUTE TO ELDERS AND COUNSEL TO SAINTS.

BY DR. J. X. ALLEN OF OGDEN, UTAH.

All honor to the missionaries, the brave men and women who have laid aside the comforts of happy homes, friends and companions, and have gone out into a benighted world at the call of inspired apostles, to disperse the gloomy clouds of ignorance and superstition, and thereby let in the divine rays of Gospel truth into the hearts and minds of those who sit in darkness.

We who have been there know full well that they have many trials and inconveniences to contend with; but then God has said He will have a tried people, and certainly trials are good for us. Our brethren do not know us, nor, indeed, do we know ourselves until we have been put to the test. Therefore are our trials a blessing and our recollections of them a cause of rejoicing.

Sometimes a missionary is left for a short period to himself. Just as the glorious sun at times is hid behind a cloud, in like manner does God withdraw

His face from our view; but we know that the sun is there, even on the darkest day, and we also know that God is near us in our very despondency. "My God, my God, why hast thou forsaken me?" Our great Captain knows all about it. He has trod the winepress alone. Why should we shrink and fear to follow when Christ leads the way? I once heard President Lorenzo Snow say, "We must not expect that God's spirit will always strive with us; but we should so accustom ourselves to walking in the light of the spirit that when we are left alone we shall do and say the right thing from force of habit."

I suppose the Saints over there are the same whole-souled people that they were when I was among them. They all want to "gather to Zion." At least that was the burden of their song when I was among them. How comes it that a convert who has never heard a word about "gathering," all at once is filled with an undying yearning for the abode of the Saints? The spirit of the Gospel is indeed a spirit of gathering. The Saints want to be with the body of the Church. They want to be where they can see and hear the living apostles of our Lord continually.

There was another longing desire frequently expressed by many when I was in the Old World: "I want to gather to Zion where I can raise my children in the fear of the Lord, away from temptation and sin." I well remember that we—many years ago—had an idea that there were no temptations in Zion. Well, whatever the conditions were formerly, I can assure the Saints in the Old World that a child in these mountain valleys has every chance to go astray; perhaps as much so as in any part of the world. And, come to think about it, what good would a man be who had never been subjected to trials and temptations? You may raise an innocent child on a lonely island, or you may suppose one raised under a glass case to be innocence personified; but you could never make *a man* raised in that way! The Apostle Paul gloried in having "fought the good fight and kept the faith." "These are they which came out of great tribulation, etc." The Lord has said that He "will have a tried people." Rest assured that as the Master was tried so it is necessary that we each be tested and tried.

## "A REASON FOR THE HOPE WITHIN THEM."

BY FRED NEWTON.

When we consider the number of those who have become members of the Church of Jesus Christ of Latter-day Saints, we are led to seek a reason for the adoption of a faith so despised and unpopular. A new religion may be novel and attractive, but in this instance we surely cannot believe the growth of what is called "Mormonism" is due to its being new or popular. It seems reasonable that we should look for some better explanation than this. The mind cannot comprehend the faith and aims of the Latter-day Saints in half an hour, but rather by the exercise of considerable time and patience; for truth, like gold, is not always found upon the surface, and when hidden, often requires much time and toil to secure it. In the study of the faith and aims of the Latter-day Saints a mere glance cannot throw much light upon them, but a thoughtful consideration will reveal the light the soul desires.

It may seem incredible to say that those who have made a deep study of "Mormonism" have nearly always ended in embracing it; but strange as this statement may seem, it will be clear enough when the religion is seen in its true and proper light. Then it will not come as a surprise that so many have forsaken the faith of their fathers and embraced a religion so despised and unpopular, seeing how natural it is for them to choose that which would be of more value to them in their lives. Although space will not afford the opportunity of pointing out many of the reasons why the teachings of the Latter-day Saints are of more value than those of other churches, we are able to throw some light upon it.

One reason why we consider "Mormonism" superior is in this, that it came direct from God who is the author of it. We well know there are many who will tell us the same thing concerning the religious beliefs in which their faith and hopes for eternal life are centered, but of these none have yet been able to prove their claim; for when we examine their teachings in the light of the Scriptures they are found wanting in some of those essential truths which were taught and practiced by the early Christians. It would not be true to say of these that they have no truth in them, for some parts of their teaching the Savior Himself taught men when He lived here; but these truths which men now possess and partly enjoy are intermixed with their own theories and doctrines, which by them are considered just as true as those that were revealed from above.

On the other hand, the Church of Jesus Christ of Latter-day Saints can truly stand by the claim it has made to the world, for every principle which it has given to men has been given to the Church by Him who is the author of it. Unlike the world religions, it has not been marred and spoiled by the theories and opinions of men which can have but very little part in it. Coming then from the One above us all, in whom there is no darkness, it is able to give to the world a system of salvation and truths unstained and pure. In this we see the reason that so many have been willing to abandon their own theories or the faith of their fathers, and embrace a religion so despised and unpopular. But it will explain more than this, for it will show why it not only attracts the members of other churches and wins them into its fold, but that by giving them such peace and happiness in their souls, that they are more than willing to remain in it for ever afterwards. When the people of the world find that they cannot turn the Latter-day Saints from their faith by such light as they possess, they often fall back upon slander and abuse; but such treatment as this is like the rain which waters the earth—instead of destroying it, it only makes it the more fair and beautiful to look upon.

## WHY JEWS SURVIVE.

SPEAKING at one of the meetings of the British Medical association, Sir James Crichton-Browne said that he wished people would come to see the wisdom of observing the sanitary laws entrusted to the Jews, and framed in the Mosiac code of three thousand years ago. These remarks of the distinguished physician supply the answer to the question—How is it that Jews have been enabled to survive conditions which to other people have proved fatal?

One of the fundamental observances of at least the vast majority of Jews consists in the strict adherence to a system of dietary laws of as great antiquity as the race itself. This system, though laid down in remote ages of the past, is even to-day justified by the most recent scientific research. It will doubtless occur to some readers that, when they have asked Jewish friends to dine with them, they have been met with a courteous but firm refusal. It is because strictly observant Jews eat only certain flesh foods, and these have to be prepared for cooking purposes in a particular manner.

Again, people who have traveled along the main thoroughfares of districts where Jews chiefly reside will often have noticed certain signs which to them seem of a cabalistic nature, on the windows of the butchering establishments occupied by Hebrews. The explanation is very simple—the letters are Hebrew, and form, when read, the word "Kosher," meaning in English "pure," or "clean." It is a brief notification that the meat sold by these purveyors has been prepared in accordance with Jewish law, and is guaranteed fit for cooking. In other words, it is a certificate of absolute wholesomeness. As a matter of fact, many non-Jews buy their meat from such shops in order to make sure of the soundness of such an important article of food.

And here it may be explained that in accordance with the dietary laws referred to, all meat intended for consumption by Jews has to be examined most strictly before sale. There is no chance of decomposed meat being sold to Jews, as the animal must not have been killed more than three days before the last of the flesh has been exposed for sale. The internal organs of each beast are carefully examined immediately after slaughter by an expert termed a "shochet." Should the lungs or other important part of the body show the slightest trace of disease the whole animal is immediately rejected, and its sale by a Jewish butcher strictly interdicted. A practical proof is afforded by the fact that no Jewish butcher has ever been prosecuted for the offence of selling unsound meat.

The same line is followed right through the minutiæ of culinary requirements. It is an old saying that "the blood is the life." Often it is the death also, for many diseases are conveyed through the blood of animals into the human frame. So, having bought her meat, the Jewish housewife carefully washes away the blood from it by placing it in a bowl of fresh water for an hour and then sprinkling it over with table salt, which is allowed to soak in for half that length of time. Then the flesh is again washed in running water, by which means all the blood is practically removed.

It is well known, and, indeed, it is often a matter for jest, that the Jew regards pork as a certain gentleman regards holy water. And, indeed, he has good grounds for doing so. A leading medical authority, not a Jew, writes as follows concerning the pig: "The squalor and filth it lives in and assiduously seeks, the dirt it revels in, the various contagious and infectious diseases it shelters, should debar it from the table of every intelligent man, Jew, Mohammedan, or Christian." The hare and rabbit are also debarred from use. Jews are also forbidden the consumption of all fishes not possessing fins or scales. Here, again, the evidence of science makes itself felt. Eels and oysters, belonging to the order of mollusca, are similarly interdicted.—A JEW, in the *Daily Dispatch*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 14, 1905.

## EDITORIAL.

### THE QUAKER, THE PROTESTANT, AND THE BIBLE.

THE late Dean of Canterbury and the late Principal John Caird, says a writer in a recent number of the *Liverpool Daily Post and Mercury*, both held that the Bible is not the Word of God in the sense generally accepted by Protestant Christians. The Bible is not a religion, but it contains the Word of God, the Dean is reported to have taught. "That the Bible only is the religion of Protestants," is therefore absurd. The real guide is personal, interior inspiration. The writer continues:

"Now, however much we agree with the above, it is scarcely exceeding the truth to say that the late Dean and Principal have substituted Quakerism for Protestantism."

He then goes on to tell of the Quakers and their belief as follows:

"In England, every Protestant sect, with the sole exception of the Quakers, was founded upon the assumption that the letter of the Canonical Bible is the infallible 'Word of God.' The founders of the Protestant sects held the Bible to stand high above all criticism; they held its integrity to be as certain as its infallibility, against which they allowed no appeal. The formative and sect-producing epoch of the Protestant Reformation came to the logical end with the rise of Quakerism. The whole foundation of Protestantism was then questioned by the startling cry of George Fox, when he contradicted the intruded Nonconformist preacher in the pulpit of St. Mary's, Nottingham. 'No,' said Fox, 'the Bible is not the Word of God. The Bible is a printed and bound book; the Word of God is not a book, but liveth and abideth for ever: if all the Bibles in the world were burned to ashes, the Word of God, which was before the Bible, would still remain, and would still be the only infallible Teacher of men.' This was the substance of the alarming message of the Quakers to the older Protestants, whom Fox accused of having perverted the Bible into an idol, and of being every whit as idolatrous as he and they supposed the Catholic church to be. By building upon the letter, 'which killeth' in more senses than one, the Protestants are discovering that their fathers built upon the sand. We are false to the importance of history if we ignore this. The dogma of the infallibility of the Letter of the Bible produced a

Protestantism as rigid as iron and more cruel than the grave. We must remember the eternal distinction between the two parties. The Puritan Protestants did not believe in religious liberty: the Pilgrims did believe in it. The Pilgrims remembered the tears and suffering and deaths of their ancestors. The Puritans put men and women into prison for what they considered heresy. They tied them to the whipping-post, and laid on the lash with all the power of human strength. They imprisioned, flogged, tortured, and killed the Quakers as blasphemers and heretics on account of the anti-Protestant doctrine upon the relations of the Bible and the Church. Perhaps no more notable case can be cited than that of Mary Dyer, the Quakeress. She was a pure and noble woman, and the only charge that could be made against her was concerning the law of her God. She was not a Puritan, and did not attend their church. She was tried and convicted of heresy, and sentenced to be hanged. She was marched through the streets to the sound of the drumbeat. She boldly ascended the scaffold. Before the noose was adjusted about her neck, one of the persecuting elders offered to pray for her. 'No, sir,' she answered; 'I prefer to enter into eternity and into the presence of my God without your prayers rather than with them.' The elder quailed before the righteous indignation of her eyes. The iron entered his soul, and justly so."

All of this discussion goes to show what a strange mixture of truth and error is the result of uninspired teachers and self-called reformers. Both Quakers and Protestants were right at some points and wrong at others. That the Bible is but a printed and bound book is true, and without the Spirit to enliven the dead letter it cannot be an accurate teacher. "The letter killeth, but the spirit giveth life"—but it takes the two combined to make a perfect whole. The spirit must be made manifest through the letter, and when that is done the result is the Word of God to those for whom the Word is meant. If the epistles of Paul were written under the inspiration of the Spirit of God, they became the Word of God to those to whom they were sent.

Inspiration is an abstraction. There must be some medium by which it may be brought to men and women. It must be clothed in words, written or spoken. Alone, it is as the spirit without the body, as faith without works. If the Quaker were moved upon to speak or write by the Spirit of God, his words would be the Word of God, because all that comes from God through the agency of the Holy Ghost must be the mind of God and Word of God; and this is true whether it were done nineteen hundred years ago or it be done to-day. The Quakers, if we understand them aright, believe altogether in an unclothed Word of God. The historic Protestants referred to, pinned their faith on the "clothes," if that figure may be used. The truth is, that both the inner and the outer are interdependent—a union of the two constitute the perfect Word of God as given to man.

It is true that the Church of Christ existed before the Bible, and that it could exist even if every Bible were burned to ashes. Here the Quaker is right; but the Church cannot exist without the Word of God, because within the Church of Christ there is the ever living Spirit which is continually manifesting itself. Within the Church, also, there are apostles and prophets and

when these speak or write as they are moved upon by the Holy Ghost, we have again the Word of God. If this spirit of revelation should be taken away from the Church, then, indeed, there would be danger of building on the shifting sands of the dead letter; but as long as continued revelation abides in the Church, its members may be sure they are founded upon the eternal rock.

N. A.

---

THE Newcastle conference address is changed to 14 Dunning Street, Middlesbrough.

---

THE headquarters of the Sheffield conference have been moved to 37 Sheaf Gardens, Sheffield.

---

**Departures.**—The following missionaries sailed from Liverpool September 8th, 1905, per s.s. *Arabic*. From Scandinavia—Neils M. Thorup, Carl W. Jacobsen, George A. Jorgensen, Neils C. Christiansen. From Great Britain—Benjamin F. Cluff, Myron E. Wade, Hugh McKay. From Germany—William R. Horne. Nineteen passengers accompanied the Elders. The company was in charge of Elder Neils M. Thorup.

---

## FROM THE MISSION FIELD.

**Baptisms at Sheffield.**—President Joel R. Parrish writes from Sheffield as follows:

"On Sunday, September 3rd, 1905, a baptism was held in the Upperthopes Baths, Sheffield, at which three persons were baptized, Elder D. S. Evans officiating.

"We have just moved into a comfortable meeting room in the Builders' Exchange, Cross Burgess Street, and we are all much encouraged in our work."

---

**Baptismal Service at Bradford.**—A baptismal service was held Saturday, September 2nd, 1905, at 3 p.m., in the Wapping Road School Baths, Bradford, where twenty-three souls were added to the fold of Christ, Elder William J. Salmon and President Reese M. Harper officiating. Confirmation meeting immediately followed in the Temperance Hall. The services were inspiring. The Spirit of the Lord was poured out in abundance, and all who attended rejoiced exceedingly.

---

**District Meetings at Clayton.**—Two successful district meetings were held Sunday, August 27th, 1905, in the rooms of the Clayton Board school, Clayton. The services were well attended by Saints and friends. The speakers were inspired by the Spirit of the Lord in their remarks, and a feeling of love was disseminated throughout the congregation. After the services general hand-shaking was engaged in, and all who had assisted in any way to make the meetings a success were pleased with the results of their efforts.

---

**Out-door Meeting, In-door Speaking.**—Elder Hugh B. Brown sends the following from Ipswich under date of September 8, 1905:

"We are very pleased to report another successful baptismal service in the Ipswich branch of the Norwich conference, in which another honest soul was made partaker of the spirit and blessings of the Gospel. The ordinance was performed in the Colchester Public Baths on September 6th, 1905, after which a sacrament and confirmation meeting was held at the home of a brother, where the Spirit of the Lord was made manifest in such rich abundance that all present felt to rejoice and praise God.

"We feel very much encouraged with the prospects in Ipswich, for although we are not permitted to hold street meetings, our hall is so situated that by raising the windows the public can hear our hymns, and often we have a large audience on the street who can hear every word uttered by the speaker, and thus we are preaching the Gospel to many who are anxious to hear but have not sufficient courage to lead them inside. One by one they are venturing inside, and our attendance is constantly increasing as well as our membership. 'Truth shall prevail.'"

## THE OLD STORY OF MISREPRESENTATION.

### THE WORK OF THE "UTAH GOSPEL MISSIONERS" IN UTAH, AND WHAT THEY SAY OF THE "MORMONS."

[Mr. V. S. Peet, a non-"Mormon" gentleman who is in the land business in Utah has written much in defense of the Latter-day Saints. Some of his letters to the papers show up Utah's defamers in a strong but true light. Mr. Peet recently visited a number of the cities in the eastern states, and while there he learned that the sectarian ministers and missionaries, whose mission to Utah is to convert the "Mormons," have caused to be published and scattered broadcast a little book which is a report of their work. The following are extracts from a recent letter in *Truth*, Salt Lake City, written by Mr. Peet.—Ed.]

There is now being circulated through the eastern states a little book which seems to supplement the Assembly Herald. This book tells the world and leads it to believe that all the people (except the orthodox missionaries) in Utah are ignorant, debased and immoral. The title of the book or pamphlet is "The Story of Our Work Awheel and Afloat in Mormondom During 1904, Being the Annual Report of the Utah Gospel Mission." The book is dishonest in the extreme, and, like the Assembly Herald, tells one-half of a story, which is the meanest kind of a lie. It gives the history of eleven orthodox missionaries who traveled through Utah during the summer of 1904. These missionaries visited 9,500 families, held 172 meetings in 65 different places. On page 10 of their pamphlet they speak of "Mormon" ideas as paganism and on page 14, like Brother Wishard, they speak of the Utah people as a people who sit in darkness. To read the entire book, you would be led to believe that they did not meet a Gentile in all their travels and all the "Mormons" they met were bad ones. They do not have one good word for Utah and her people.

[Eleven of these sectarian missionaries have been laboring in Utah and Idaho. Mr. Peet gives extracts from their report, which describes an awful state of degradation among the Latter-day Saints. Our readers are familiar with these terms, so they are not here reproduced.—Ed.]

There are five pages of this rot, the summing up of the work of eleven missionaries for one season: This is what they advertize to the whole world as samples of the people they found in Utah. What an awful lie! What an awful impression these emissaries of God are trying to create in the minds of the people of the eastern states about Utah! In their entire book from cover to cover they say nothing about the thousands of good people they saw, but they magnified and enlarged on all the bad they found. This is the usual method employed by most of the orthodox missionaries in Utah. It was the method Dr. Paden used in the Smoot protest as well as the one by his bosom friend and co-laborer, John L. Leilich. Brother Wishard rolls it as a sweet morsel under his tongue when he makes a speech or preaches a sermon on Utah and it is the most prominent thing in his letters in the eastern and religious papers. Any missionary who will go to a "Mormon" home or to the home of any person with a Bible in one hand and religious tracts in the other, representing himself to be a messenger of the meek and lowly Jesus, and when he gets their confidences, writes down their ungrammatical and crude sayings and publishes them to the world in ridicule, as it were, is a traitor and a hypocrite. The above may be strong language. But the Gentiles of Utah are getting tired of the itinerant soul-savers who go about this state digging up the literary excrement of the ignorant "Mormons" and publishing it to the world as a sample of our state and its people. I will make a few comparisons.

In the year 1894, in classical Englewood, a suburb of Chicago, the members of the First Presbyterian church got into a big scrap over their pastor. They called each other all the names imaginable, and on different occasions, when they had prayer meetings, policemen were stationed in the church to keep these good Christians from fighting. Giteau was an orthodox Christian, and said God commanded him to murder President Garfield. A few years ago in Vermont an orthodox Christian by the name of Freeman, on returning home from a revival, murdered his little daughter. He said the Almighty told him to do it. John L. Leilich, the superintendent of the Methodist missions in Utah, and as representative of the Ministers' association of Salt Lake City, committed perjury in Washington, D. C., and was never even censured for his criminal act, but on the contrary was given the pastorship of a Methodist church in Lockhaven, Pa. The Rev. S. E. Wishard, superintendent of the Presbyterian missions of Utah and Idaho, told gross falsehoods about Utah and her people in the *Herald* and *Presbyter*, and was sustained by his church in so doing. One can go into any community where the people are all Gentiles and find just as crude and ignorant people as these orthodox missionaries are picturing to the world to injure and belittle Utah. Suppose that eleven Mormon missionaries should publish in pamphlet form the above facts about orthodox Christians and distribute them all over the country, leading the people to believe that the above was a sample of the Christians they met. It would be a slander and falsehood on the American people. The great majority of Christian people are good people, only a few of them are bad, and the same can be said of the Mormons. This pamphlet that these orthodox missionaries are distributing has been endorsed by Rev. R. G. McNiece, Rev. N. F. Clemenson, and the Rev. S. E. Wishard for the Presbyterians of

Utah. Their names can be found on page two of the cover. Brother Wishard delights to have his name on anything that will injure Utah. This pamphlet in many places appeals for money to help carry on their campaign of misrepresentation. It cost $300 for each missionary during the season. It makes a nice summer outing to drive through our beautiful valleys and canyons in the summer time, distribute a few tracts, hold a few meetings, and call on a few people and have your expenses all paid. They are not burdened by making converts, for on page ten they say they do not expect to make a single convert in six or seven years. There are eleven of them at $300 per year, making $3,300, and it will be at least six years, representing $19,800 before they make one convert. The first one will come high.

My dear orthodox Christian missionaries and preachers in Utah, let me make you some suggestions. When eleven missionaries in six years, at a cost of $19,800, can only convert one sinner, there is something wrong. Mr. Harry Munroe in the Pacific Garden mission in Chicago converts hundreds of vile sinners every year and his total expense is only 63 cents each. Persons who hate sinners, hate themselves, and everybody else. If you want to convert a "Mormon," you must first love him and then show him a better religion than he has. You cannot cleanse a man by throwing mud at him or by publishing to the world his defects. Why do you, when you come to Utah, dethrone love and hoist the banner of hatred. Look at all the writings, speeches, and Devil Fish pamphlets you are issuing each year? Hatred, slander, ridicule, injury, and falsehood are on the cover, in the type matter and between the lines of nearly all of them. I saw much of your nefarious work last month in Michigan, New York, and Pennsylvania. Nearly every one I met believed that Senator Smoot had from two to five wives, and that polygamy was increasing, and the Gentiles were not wanted in Utah, and they all cited the preachers and missionaries in Utah for their information. Some time ago the Rev. W. A. Bartlett of Chicago preached one of the most scandalous, false, and damnable sermons on Utah and the Mormons that could be delivered. I called on the Rev. Bartlett and asked him where he got his information about Utah, and he frankly told me it was all sent to him by the preachers and missionaries of this state.

## REMARKABLE HEALINGS.

SOME RECENT EXAMPLES OF THE POWER OF GOD MANIFESTED IN THE HEALING OF THE SICK.

Elder Jacob Teeples writes to the *Deseret News* from East St. Louis, under date of July 17th, 1905, as follows:

"I was assigned to labor with Elder Thomas G. Palmer of Preston, Ida., last February. We were sent to Flora, Clay county, Ill., June 11th. A few days after our arrival, while out tracting, Elder Palmer met a family by the name of Hoover that belonged to the Reorganized or Josephite church. They treated him well, and asked him to bring his companion down and spend the evening with them. Both accepted the invitation. They had a son and his

wife who were there also. The little three-year-old girl of the latter, about six months before, had drunk lye, which had eaten her throat almost out, and down into her stomach, and the little child was in a frightful condition, being reduced to skin and bone. It had not eaten anything for six months except through a tube that was put down her throat, liquid food being her exclusive diet. The best doctor in St. Louis had attended her, and after the parents had paid out all they had in the world, the doctor told them that the child could not possible live. But they still had faith and had her administered to in the Josephite church, but all to no effect. Before we left they asked us to administer to the little sufferer. They had some olive oil which we consecrated. Then we administered to the child. It would cry and moan all the time, and it was heartrending to witness its sufferings. We were asked to come back the next evening, which we did. We sang them some of the songs of Zion, and held a cottage meeting with them. Then we administered to the child again. This was three weeks ago, and to-day that little girl is as well as any child in Illinois. The circumstance has given us a great deal of joy and satisfaction, because it showed that the Lord acknowledged our Church as the true Church of Christ, and acknowledged the labors of His humble servants, for which we are truly thankful."

Brother Frank B. Reno, of Boggstown, Indiania, U.S.A., has in the same issue of the *News* the following letter:

"Boggstown, Ind., July 25th.—While reading a recent issue of the *News* my attention was attracted to a case of divine healing in the home of Mrs. Wade, in the Leeds conference, England, which made quite an impression on my mind. Having had similiar experiences at different intervals in my own home, I deem it my duty as well as a privilege to tell the world what the Lord has done for me and mine. In October, 1903, I attended a conference held by 'Mormon' Elders at Shelbyville, Ind., and it was at this time and place that I was first impressed with the truths of the Gospel. I returned home and on the following night, with my wife and family, drove to Fairland, so that she might hear the Elders talk. It was at this meeting we invited the Elders to visit our home so that we might learn more of the Gospel we were becoming so thoroughly interested in. Elder H. A. McQuarrie of St. George, Utah, and Elder German E. Elsworth of Lehi, Utah, visited our home on the following day. My wife at that time was afflicted with a growth on each of her lower eyelids, termed by our physician obstructed tear ducts, by reason of which her sight was greatly impaired. He had advised at different times that in order to save her sight it would be necessary to have them operated on by a specialist. This I explained to Elders McQuarrie and Elsworth, telling them that I intended to take my wife to Indianapolis as soon as my means would permit of it. They explained the principle of divine healing and said that if we believed we should see the power of the Lord manifested. I told them I believed and asked them to administer to my wife. They anointed her eyes with oil, calling on the name of the Lord, and to the surprise of our neighbors and friends the tumors left her eyes. She was restored to her complete sight, and is to-day praising God for His blessings bestowed upon us.

"Following the healing of my wife we were baptized by Elder McQuarrie.

"In December, 1904, our little two-year-old daughter, while playing with her pet dog, injured her eye, which terminated in blood poison. On or about 10 o'clock on the night of December 15th, 1905, the doctor told us he had done all he could do. I at once procured a conveyance, drove to Fairland, took the interurban for Indianapolis, called on Elder George E. Manwaring and Elder E. B. Walker, and requested them to go to my home at once. We took the 11 o'clock car, arriving at my home about 12 o'clock. Our little girl was stone blind, with those present expecting her to die at any moment. The Elders immediately administered to her and she at once sat up in bed and conversed with all of us and recognized the Elders and called them by name. Elder McQuarrie is now at his home in St. George and will verify these statements."

## EARLY CHURCH REMINISCENCES.

Sister Bathsheba W. Smith, who was acquainted with the Prophet Joseph Smith, spoke recently at the Relief Society conference held in Ogden, Utah, where she narrated the following incidents of early days, as reported by the *Woman's Exponent*:

"Apostle John Henry Smith's father came and visited us as a missionary in Virginia, and I believed his testimony; I believed what he said about Joseph the Prophet, his cousin, and I have never changed my mind yet. It has been strengthened many times in various ways. I know that Joseph was a true prophet, and I knew it before I ever saw him. The Lord made it manifest unto me so that I knew he was a true prophet, and that the Book of Mormon is true, and that the Lord had through Joseph Smith restored the Gospel in its purity. This has helped me all my days. John Henry was talking about sitting around the fireside. Sometimes we didn't have very much fire, but a little ashes, perhaps. But I knew the Gospel was true, and I knew that my husband was a true servant of the Lord; and when he has been on missions, or whatever he had to do, it was all right if I could save a little something for him to eat when he returned home. That was my pleasure, and my children felt the same way. Some of the time we would have plenty, but I never had more than I have now. I have plenty to eat, and friends and home, and I am happy in my labors, but I like to work in the temple—that seems to be my work. I had my endowments when the Prophet Joseph was alive, because I was George A. Smith's wife, and he was one of the Twelve Apostles; and there were just the Presidency of the Church and the Twelve Apostles, the presiding bishops and a few others that received their endowments while the Prophet Joseph was living, or else we wouldn't know anything about it, or what the temples were for. I was in the Nauvoo temple from the first day to the last, nearly every day, as long as we worked there; and I have been in the Endowment House about seventeen years working, and other places. I have worked in the Logan and Manti temples, and now I have been in the Salt Lake temple twelve years—I have scarcely missed a day. I can say that today I ran away from my work, but it is baptism day, and I could arrange

that pretty well so that the record will show all right. But I love the temple work, I love the work for the dead.

"Brother William Taylor was talking to me a little while ago about Joseph the Prophet being with his father, hiding just out of Nauvoo, and he said that they would have breakfast, go out into the woods, where they would stay almost all day. While they were out there one day, he had a revelation for the dead and the work in the temple, and when he was telling it to me he said, 'I feel it now—that sacred, holy spirit.' And I would urge you sisters to work in the temple as much as you can for your dead, and I am sure you will never be sorry for it. Never mind about riches and dress and the grand things of the earth, but try your best to work for your dead. Teach your children to love the Gospel—your sons and your daughters—so that they can have a testimony for themselves; every soul that is honest in heart may receive a testimony that cannot be denied.

"I was just reading yesterday some of the teachings of the Prophet Joseph to the Relief Society, and to the president and counselors, what they had to say to the sick and poor, and about them, and those that were wayward. It was not only to preach to them and provide for their wants, but they must know for themselves that 'Mormonism' is true and love it.

"I had the good fortune to be at the organization of the first Relief Society. I have the records which Sister Eliza Snow kept of those meetings. There were only eighteen present, and they are all gone but myself—every name that is there is gone; and I don't know what I am left for, but some good, I believe. At any rate, I pray God for health and strength to help my sisters, and encourage them to go on and perform their labors as the Prophet taught us, to save our souls, and look up the poor and the needy, and fill up our days in usefulness, and not be afraid that we are doing more than our share of anything, as the Prophet Joseph said was the way to do. I am anxious to do my part, and a good share—so that no one can say, 'You are indifferent, and I have to work and wait on you.' I don't think that will be said about me. At any rate I hope it won't, for it won't be true.

"After our meetings we will disperse and go away; but bear this in mind, that our religion is true, and our leaders are true. Be true to them, for what is so good as union and love? In this way I started in the society—union and love. You never need be afraid that you are doing more than your part, but do all you can, and receive the blessings of the Lord for your diligence and faithfulness, and He will reward you."

CONTENTS:


A Bankrupt Love ... ... ... 577
Tribute to Elders and Counsel to Saints 580
"A Reason For the Hope Within Them"... ... ... ... ... 581
Why Jews Survive ... ... ... 582
Editorial:
The Quaker, the Protestant, and the Bible ... ... ... ... 584
Editorial Notes ... ... ... ... 586
Departures ... ... ... ... ... 586
From the Mission Field ... ... ... 586
The Old Story of Misrepresentation ... 587
Remarkable Healings ... ... ... 589
Early Church Reminiscences ... ... 591


EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.